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A Legacy of St. Bernardine - Fr. Martin Holy

*My plan for social reform is
the Third Order.—Leo XIII*

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PUTTING IT TO WORK

Fr. Helwick O.F.M.

IF IT IS TRUE THAT WE ADVANCE toward God and in God's love in the same measure that we make our will conformable to his will and pleasure, then it follows that we shall have to find ourselves over and over again at variance with sentiments prevailing about us.

For the sentiments prevailing about us, both the thought back of them and the practical form given them, are so often so radically at variance with the thought and the pleasure of God.

Just think of the things we do and say about our neighbor, both him who is near us, with whom we daily brush elbows so to speak, and him who is far from us in thought, on the side which we choose to label domestic or foreign enemy.

Think of the curses, of the fiendishly murderous and annihilating dreams we like to indulge in regard to them. One should never think we were the followers of Him who in the midst of the death agony of crucifixion prayed, "Father, forgive them", for the jeering executioners standing round about; while his Mother, who suffered with him, joined her prayer with his.

We are told of these things in our

holy Faith so that we will take a lesson from them and put them into practice in our life in all its circumstances. The less we do so, the less right have we to benefit of them, and the fairer it is that the kingdom of God be taken from us and be given to someone doing the fruits of that kingdom.

At least as Tertiaries of St. Francis we are under special obligation to lead a life in conformity with the will of God as expressed in the Faith. All religion, all faith, all virtue means just this that we learn what ought to be done under the pleasure of God and then proceed to do it. It is not in any holier-than-thou feelings, not in thinking ourselves better than anybody else, be that person the worst of men, but in living as nearly like our Lord as is possible to mortal man.

And as Tertiaries we are pledged to be religious in this sense, publicly promising Mother Church that with the aid of the rule of St. Francis we will try to know God's pleasure and live up to it to the best of our ability. We have joined the Order of Penance, which means an institution pledging its members to a radical change of heart, from the spirit of

the world about us to the spirit of God's pleasure.

What good to us the Faith, and still more what good to us the order, unless our life shows up sentiments and conduct worthy of such a change of heart? Unless we bring forth fruits worthy of the name of penance in that sense? If we are to follow the spirit of the world about us in thought, word, or deed, there is no purpose in our pledging to Mother Church that we will live in the spirit of St. Francis, the close follower of Christ, of St. Francis, whose life was a living expression of the Faith.

One of the things which ails the Third Order among us, and one of the things which ails the Church among us, is just this that too many of us take the one and the other as a cure-all, to save us inspite of anything we do and are. The fact that the one and the other save us and lead to high glory before God and man only in the measure that we bring their saving principles and practices to bear on our lives, is not vividly enough present to our thought and will.

The result is, people take scandal at us instead of being edified at us. Their thought is bound to be: If a Catholic, if a Tertiary, does not feel obliged to differ from the world about him, just what use is the Catholic Church or the Third Order? Why bother to join?

The Catholic, and still more the publicly pledged and professed follower of St. Francis, must be different from others in thought and sentiment, and no less in his conduct and his general approach to life about him.

This is getting to be the more and more imperative, the further the world about us is drifting away from Christian principles and conduct, replacing those guiding lines with a

paganism that has good reason to blush before the philosophy of ancient Greece and Rome.

Plato and Aristotle, Cicero, Seneca and Marcus Aurelius still recognized God above them and a moral law traceable to God through their conscience. They labored under aberrations, but they never set out to prove that good is evil and evil is virtue, as we have it done before our eyes today, in the press, on the stage and the screen, in the professorial chairs of our schools and universities.

And if any reader believes the results of the new philosophy are not affecting people, affecting our own people in ever wider and more disastrous ways, such reader is either deaf and blind, or so badly affected himself that he no longer recognizes the distinction between right and wrong; in other words, he is one of those affected.

It is the growth of this creeping spiritual paralysis in us and about us which makes the Third Order so timely. Men and women in the maturity of their outlook on life should heed Mother Church's invitation to them to come forth and pledge themselves publicly to fight the inroads of this devastating spirit by opposing to it an ever more vigorous effort to get right and keep right with the will and pleasure of God as proposed to them in the rule and spirit of the Third Order.

But it is not the pledge alone, just as it is not the scapular and cord alone, and never can be the word of the rule alone. It is not these things that do it. No, but the determined, steadily renewed and externalized will to live in the spirit of Christ as outlined for us in the rule and spirit of St. Francis.

And that will of necessity make you differ from the world about you. ●

A LEGACY OF ST. BERNARDIN

WHAT SIENA'S SAINT
THOUGHT OF PRAYER

BY FR. MARION HABIG
O.F.M.(5)

WE HONOR THE SAINTS OF GOD not only by admiring and extolling their greatness, but also by invoking their intercession and above all by imitating their example.

Few are in a position to commemorate the fifth centenary of St. Bernardin's passing by presenting eulogies and scholarly studies on his life and work, but all can invoke his powerful intercession, particularly, at the present time, for that true peace which he promoted so effectively throughout his career as a preacher. And all can imitate the many virtues he practiced in such an eminent degree, especially his spirit of prayer and genuine piety.

"Prayer," wrote St. Bernardin, "is a faithful messenger, that is very well known to the King of Heaven—a messenger that freely enters the private apartments of the King, moves his heart with its persevering pleas, and obtains for those who are in need, all the aid they desire" (Sermo in Rom. 3).

Speaking from Experience

ST. BERNARDIN KNEW OF THE efficacy of prayer by experience. He was a very busy man, yet he not only recited all his obligatory prayers with the greatest punctuality and devotion, but spent many additional hours in prayer and meditation.

After midnight choir, when his fellow religious returned to their rooms for a few more hours of sleep, St. Bernardin was wont to remain awake and devote the hours to prayer in the seclusion of his room—not in the church, lest his presence there might attract attention. In this way he sought to make his preaching fruitful, and the story of his life is proof that his many and

long prayers did not remain unanswered.

On one of his apostolic journeys up and down Italy, on roads which at that time (the early fifteenth century) were almost impassable, it happened one day that he and his companion friar lost their way. To make matters worse, the straying wanderers were overtaken by a dark night. The companion of the saint was upset by their misfortune and trembled at thought of the many dangers surrounding them.

But Father Bernardin did not worry. Calmly leading the donkey which eked out the journey with them, he exhorted the brother to put his trust in God, who never forsakes his own. "Let us pray with confidence and devotion," he said simply, "God will guide our steps."

For some distance they trudged along, praying silently. Suddenly they heard a dog barking, which meant that a human abode was not far away. Shortly they found themselves at the door of a house. They knocked and begged to be taken in.

Naturally, the people inside did not open at once, for who could be calling at their solitary home at such an hour? But when Father Bernardin mentioned his name, the doors were soon flung open, and the two friars were eagerly invited in. All the members of the family were awakened to share the privilege of harboring a saint, and while the parents prepared food and drink for the hungry and weary travelers, the children entertained them as only children can.

Father Bernardin thanked God for hearing their prayers so quickly. He related how they had lost their way and found themselves in a pre-

dicament that seemed hopeless and fraught with danger. The following morning Father Bernardin gave a special blessing to the pious parents and their good children, and from that time on the blessing of God rested almost visibly on the home where the saint had spent the night.

Practicing What He Preached

THE DEVOTIONS WHICH ST. BERNARDIN propagated in his mission sermons, he also practiced himself: the devotion to the holy name of Jesus, to the sufferings of our Lord, to the Holy Eucharist, to the Sacred Heart, to our Lady, St. Joseph, and St. Francis.

Sometimes his sermons on these devotions assume the character of a prayer, for instance the following address to the holy name of Jesus:

"O glorious name, O attractive name, O lovable and powerful name! By thee sins are remitted, by thee enemies are conquered, the sick are healed, the patient are made strong in their trials. Thou art the glory of the faithful, the teacher of preachers, the strength of those in God's service, the refreshment of the weary.

"By thy flaming fire holy desires are enkindled, prayers are carried to the throne of God, contemplative souls are inebriated, and the triumphant in Heaven are glorified—with whom do thou, O sweetest Jesus, unite us." (Sermo 50, Quadrag. de Evang. aet.)

The ejaculatory prayers which St. Bernardin recommended to his hearers for every day of the week, he probably made use of himself. They are at any rate the prayers of a great lover of God:

Sunday: "O good Jesus, grant that I may love thee most fervently."

Monday: "O Jesus, sweet love,

make me realize thy immeasurable love for men."

Tuesday: "Most lovable Jesus, I desire to love thee, but without thy grace I cannot."

Wednesday: "O my Jesus, my love, permit me to die for love of thee."

Thursday: "O Jesus, give me a fervent, humble, grateful love of thee, that I may praise and thank thee always for thy infinite goodness."

Friday: "O my Jesus, thou who wast crucified for me, would that I might be crucified for thee."

Saturday: "O my Jesus, my most glorious and sweetest love, when shall I be filled with thy love? When shall I be united with thee so perfectly that I can no longer offend thee? Why should I separate myself from thee? To be without thee is only sorrow and death. Blessed be thy glorious, thy sweet name."

For the Beloved's Sake

FROM THESE EJACULATIONS IT IS apparent that for St. Bernardin devotion to the holy name was equivalent to devotion to him who bears that name. Hence, too, his special devotion to Jesus crucified—to the sufferings of our Lord.

Already as a novice in the little friary of Columbaio near Siena, where the Franciscan rule was observed strictly, he made extraordinary progress in religious perfection by meditating on the sufferings and death of Jesus. Later he wrote:

"Nothing is so apt to encourage us in work and suffering as the remembrance of what our Savior has done and suffered for us. Just as a little stream loses its name at the point where it flows into a mighty river, so our sufferings and trials are not even worth mentioning when compared with those of our Savior" (Sermo 56, Quadrag. de Evang. aet.).

Frequent meditation on the sufferings of Jesus enabled St. Bernardin, as it did St. Francis of Assisi, to retain his equanimity when confronted with the many difficulties and contradictions that fell to his lot, when even his motives were misinterpreted.

Devotion to Jesus in the Blessed Sacrament and to the Sacred Heart of Jesus were, to the mind of St. Bernardin, likewise linked with the devotion to the holy name of Jesus. It is an astonishing and remarkable fact that already in his day St. Bernardin advocated the reception of first holy Communion by children at the earliest sign of discretion. Even within the present century it was the general practice not to allow the young to receive holy Communion until they reached the age of fourteen or later.

St. Bernardin gave expression to his love of our Eucharistic Savior in these words: "Oh the heartfelt love of Jesus Christ. Oh the fire of love in the furnace of his Sacred Heart. Oh the incomprehensible extension of his love. Oh the unfathomable depth of his condescension when he gives us his body as food and his blood as drink! . . .

"Oh how precious, how desirable is this food, which as it were deifies man, and elevates and transforms this earthly life of ours, which is really a state of death. Jesus in his goodness can now truly say to us: What, dear soul, is there that I could do for you and that I have not already done for you? . . .

"This sacrament is the miracle of miracles, the sacrament of all sacraments, yes that sacrament which reveals to us in an indescribable manner the power of God, the mysterious wisdom of God, and the most ardent love of God."

Imitating
What We Admire

ST. BERNARDIN WAS INDEED NOT

only a highly successful preacher, but also a great saint who set the world an example. In point of fact his success as a preacher and missionary was due in very great measure to the fact that he practiced what he preached to others.

We cannot honor him better than by heeding his exhortations and imitating his example. For the children of St. Francis in particular St. Bernardin is a safe guide and model; for, as his contemporaries expressed it, there was no one in whom St. Francis seemed to live again so much as in St. Bernardin.

That is why our Holy Father Pope Pius XII, in his letter on the fifth centenary of St. Bernardin, declared:

"If in the course of the festivities the life of this saint together with his virtue and ardent zeal in the apostolate are made to shine before all eyes in sermons to the people and in pertinent articles, it is certainly to be hoped that they who look upon this ray of heavenly light, will be moved by that hidden power which emanates from holiness, and will be deeply incited to imitate his wholesome example. . .

"May this holy preacher of truth and charity return so to say among his own. May he admonish them again with his sweet and gentle voice. And may he move them for their good by his shining example. . .

"Even as formerly, in the fifteenth century, this champion of Gospel holiness with his persuasive voice recalled people from error to truth, from sin to penance, from crime to virtue, so may the forthcoming observance produce similar salutary fruits as it happily tells again of his remarkable teaching and activity. That will benefit and promote not only the good of religion but also the welfare of society."

CLEMENT XIV

TOWARD
A BETTER UNDERSTANDINGBY FR. CUTHBERT GUMBINGER
O.F.M.Cap. (10)

Second Half

ALTHOUGH THE SUPPRESSION OF the Society of Jesus was urged on the pope from many sides, he tried again and again to pacify the powers, in the hope that matters would come to a better pass. The insistence of the Spanish ambassador, Moñino, was truly cruel. The pope was hemmed in on all sides by threats, flattery, and finally even the occupation of certain Papal possessions.

The long story of the pope's anguish and dilemma makes pitiful reading. To be threatened with schism and violence on the one hand, and to order the dispersion of thousands of religious on the other, was a hard choice. We shall never know exactly all the reasons which finally prompted Clement to issue the brief of suppression of July 21, 1773. A ruler has more knowledge of such matters than others and not everything can be divulged.

The Fateful Brief

THE JESUITS WERE ACCUSED OF being rich, intriguing, and secretive, of being disturbers of the peace of nations. The Catholic world clamored against the Jesuits, and finally Clement suppressed them, hoping thus to bring the Church to tranquillity.

In the brief *Dominus ac Redemptor*, the pope recalls ten instances where other popes suppressed religious orders. He then speaks of the history of the Jesuits and finally declares that there can be no peace in the Church as long as they exist. He adds that there are other reasons of prudence for suppressing them and that these reasons will remain locked in his own heart.

With the fulness of his apostolic

authority he thus "extinguished, suppressed, abolished and abrogated the said society."

The brief was a triumph for the "enlightenment" of the age and a humiliation for the Papacy. No doubt we should wish to have seen Clement resolute against the enemies of the Church and of the Jesuits. It would have cost a great deal, perhaps even schism in certain countries, yet that would have been their fault and not his.

The pope, however, feared to take that course, and hoped that the suppression would avert further international calamity for the Church. It is tragic to think that the very nations which were helped so much by the Jesuits in the time of the counter Reformation, were the ones to turn against them and demand their extinction.

A word may be in place here regarding Clement's brief on the Jesuit suppression and Papal infallibility. The suppression was not a matter which involved Papal infallibility. It was a question of discipline and not of the intrinsic right and wrong of the order as such.

The form too was not the solemn one of condemnation, but a mere brief. The brief itself was not published in the usual manner of solemn Papal pronouncements, it was not even made known publicly to the Jesuits in Rome. The Jesuit general and his assistants were informed of the brief, and the rest of the order were told by messengers later.

When times were again propitious, Pope Pius VII reestablished the Society of Jesus in 1814. The Jesuit order died at the command of

a pope, and it rose again at the call of another pope. It has been leading a risen life ever since, doing good to the Church and producing many saints.

Other Cares

CARDINALS AND BISHOPS LAMENTED the fact that Clement treated so regularly with the rulers rather than with the prelates. It is true, the pope had difficulties with his cardinals, and at times only a few of them would appear for solemn functions when the pope pontificated.

The pope paid a heavy price for the suppression, and the desired peace of the Church did not arrive. His anguish over the Papal possessions was dragged out by the action of the royal governments. At the same time, the fact that the brief of suppression was not accepted everywhere, brought him great surprise and bitter hours.

It is remarkable how firm Clement remained in his decision and how seemingly little he worried about the victims of the suppression. Perhaps the affairs of state were now too much for him. He was disillusioned, and the following winter brought him several unpleasant surprises and heartaches.

Febronianism in Germany; the first partition of Poland; the affairs of other religious orders; troubles in Russia and Prussia, where Catherine II and Frederick II would not allow the Jesuits to disperse; the missions and the Church in France—these and similar matters were added cares to Clement's harried soul.

Consolations

CLEMENT HAD SOME CONSOLATION in beatifying more persons than perhaps any other pope. In the list of these blessed are Francis Caracciolo, Paul Burali of Arezzo, Bonaventure Potenza, Juliana of Busto, Arisius, John del Bene, Gregory

Celli, Santes of Montefabbri, Catherine of Pallanza, Thomas Bellaci, Joan Scopelli, and Bernard of Baden. The number becomes a record with Bl. Anthony Primaldi and his not less than 840 companions, all of whom are put to death for the Faith by the Turks in 1480 at the siege of Otranto in southeastern Italy.

Clement held no canonizations, but he extended the feasts of some saints to the entire Church (St. Jerome Emiliani, July 20; St. Jane Frances de Chantal, Aug. 21; St. Joseph of Copertino, Sept. 18; and St. John Cantius, Oct. 20.

The pope was an intimate friend of St. Paul of the Cross, who had foretold to him as Cardinal Ganganelli that he would become pope. Clement renewed the confirmation of the Passionist rule November 15, 1769. The next day he granted them many privileges by a solemn brief.

In Clement's last year, when his soul was troubled and he was difficult of access, he still gave orders that St. Paul of the Cross should be allowed to enter his audience chamber. Clement also approved of the Passionist nuns, and interested himself in the development of the Redemptorist congregation.

Clement rejoiced over the conversion of the Nestorian patriarch Simon VI and many of his faithful in 1771. The Melchites, Armenians, and Maronites also received attention and help from this pontiff. Clement thanked the king of Georgia (August 23, 1769) for protection given the Capuchins and the rest of the faithful.

The pope showed great concern for the Ruthenians in Hungary and Russia. He erected the Ruthenian diocese of Munkacs September 19, 1771. India and China claimed his attention repeatedly, and there are several briefs extant in behalf of

missions in those lands. The missions of Africa and California developed during Clement's reign.

Patron of the Arts

CLEMENT FOUNDED THE SUPERB Vatican museum of antiquity in 1771. Despite a depleted Papal treasury, Clement bought up various works of ancient classical art, lest they be taken out of Italy. He had a taste for art and books.

The Clementine museum was enlarged by his successor Pius VI, and is now known as the Pio-Clementine Museum of Antiquity.

Clement enriched the Vatican museum with fine coins, especially a set given him by Louis XV of France. A goodly number of rare books and manuscripts were Clement's gift to the Vatican Library.

Clement patronized such artists as Mengs and Unterberger. The latter painted several allegorical frescoes in the Papal villa at Castel Gandolfo. Clement honored the youthful Mozart when the latter came to Rome with his father in 1770.

Last Memories

THE POPE'S LAST MONTHS WERE sad, and at times melancholy seemed to oppress him. He was no skillful diplomat, and his subservience to princes brought him the disdain of the cardinals and the Roman populace. Thus he praised Louis XV after death more than seemed justified.

When tumults arose over the Christmas holidays of 1773, Clement ascribed it to the Jesuits, who had just been suppressed. In reality there was cause for the discontent of the people. The financial condition of the Papal States was not good, and the administration suffered because Clement allowed only a very few to be his advisers.

However, Clement was happy that his representative was received in England. On his side, the pope re-

ceived the English king's brother with great honors.

It is claimed that Clement finally saw that it was a mistake to suppress the Jesuits. It is said that he wrote a letter revoking the suppression in June 1774, and that he left his successor to execute this his will; and though Pius VI did not publish any such decree, neither did he deny that Clement had written such a letter.

Historians seem to agree that the pope's timidity and weakness brought him to suppress the Jesuits. On the other hand they ask what else he should have done. Even St. Alphonse Liguori says the pope was so pressed that he could do nothing else. Cordara himself admits as much, while Pastor says that though we cannot praise the pope's action, still we must admit that he was in a situation without parallel.

Clement enjoyed horseback riding, and his sojourn in Castel Gandolfo was always a time of happy relaxation. In the Papal villa there, there is still preserved a picture of Clement riding a white horse. He is dressed in a white riding suit and wears a great three-cornered hat—looking like George Washington or Benjamin Franklin! About him are some cardinals dressed in red riding suits and hats.

The reader will recall that while riding to take possession of the Papal throne in St. John Lateran, Clement fell from his horse but was unhurt. He joked about this accident with the cardinals—but the Romans took it as a bad omen.

Toward the End

ABOUT EASTER TIME IN 1774 THE pope began to grow weak. He generally lived at the Quirinal palace, but following Papal custom he stayed at the Vatican over Easter. The long ceremonies made him more tired than usual. The summer was

heavy and hard on him. He still looked forward to go to Castel Gandolfo about September 20.

On the afternoon of August 25, despite the oppressive heat, he insisted on riding by carriage to the French national church of St. Louis, whose feast was being celebrated. He stayed for the Te Deum and prayed a while, but then left the church, coming home very weak. A few days later he forced himself to the Carmelite church of Our Lady of Victories and even answered the litanies, in a weak voice.

Finally, on September 8, wishing to give proof of his love for Mary, Clement went to Santa Maria del Popolo (in our day the titular church of the late Cardinal Mundelein). The pope was so weak on arrival that he had to be helped up and down the throne. He left before the ceremonies were over and was carried into the Quirinal. He never left his bed again.

The pope had feared he would be poisoned by enemies and took some allegedly powerful potion against poison some months before. The previous autumn he was so fearful of poison that, when staying at Castel Gandolfo, he had his food brought to him daily from the Quirinal kitchens by special carriage. For a while a skin infection on the face and hands troubled him but it passed. The autopsy of the pope's body showed he died a natural death.

By September 20 the pope knew he was dying and received the last sacraments.

A Miracle

IT IS TESTIFIED IN THE ACTS OF canonization of St. Alphonse Liguori that St. Alphonse was present at the death of Pope Clement XIV by bilocation.

The saint was nine years older than Clement and had been ailing and bedridden for some years. Even

in the day of Clement XIII he had tried to be relieved of his diocese of St. Agatha dei Goti in southern Italy. But the latter simply said that even the shadow of Alphonse was enough to rule a diocese. Clement XIV in turn had said it would be enough if Alphonse guided the diocese from his bed.

St. Alphonse had supported the Holy Father in the suppression affair, because the saint knew from sad experience how the secular powers were persecuting the religious. He prayed for the pope and asked that prayers be said for him.

Now on the morning of September 21, 1774, St. Alphonse seated himself in a chair after Mass and remained there calmly for some twenty-six hours without speaking or eating. The next morning, to the relief of his household, he called them and said that he would offer a Mass for the pope, who had just died that morning.

Actually Clement died in great peace, but he was alone in his last hour except for the presence of one companion, Fr. Marzano, the Conventual minister general. The presence of the saint at the pope's side must have been merely spiritual, but it was permitted by God to console the Holy Father in his last hours.

Last Honors

CLEMENT'S BODY WAS KEPT IN ST. Peter's until June, 1802, when it was removed to the church of the holy Apostles, where he used to live. Strange and hard to say, the cardinals did not erect a monument to Clement XIV; neither did the Bourbon princes, or other rulers. As becomes a true Franciscan, Clement had to wait till a man of the middle class thought of him.

There was a merchant by the name of Carlo Giorgi of the Roman

Campagna, whom Clement had helped and who in the event became wealthy. He bethought himself of his benefactor and gave a goodly sum of gold florins for a fine monument to the fourteenth Clement. The young sculptor Canova was entrusted with the work in 1783 and finished a masterpiece of neo-classical art in 1787.

The monument is the first of its kind in modern Rome, and harks back to the sober and majestic statues and monuments of classical antiquity. Set over the great door of the sacristy entrance at the end of the left aisle of Santi Apostoli, the monument in simple white marble represents Clement in more than life size. He is seated on a great throne. He wears a cope, and a tiara crowns his head. His left hand seizes the arm of the throne with determination, and his right is extended in command rather than benediction.

Though the statue is noble and inspiring, it is too vigorous for the meek and gentle Clement. The throne rests over the sarcophagus, on which the pope's name is inscribed. Next to it are two exquisitely wrought female statues in classical robes, the one representing

Religion and the other Meekness. There, next to the tomb of Sts. Philip and James, the humble friar pope awaits the resurrection.

The Conventual friars at Santi Apostoli have a few souvenirs of Clement as cardinal and pope. But his memory lives in the order and in the Church as that of a learned religious, a genial man of letters, and a lover of art. In Papal history he will live as one of the many religious popes, while all who know his history, will understand that the cruel conditions of his age prevented him from displaying that kindness and love of peaceful splendor which his temperament, his age, and his training would have desired.

At that, who are we to judge anyone? Rather, as Franciscans we should be proud of Clement XIV as another holy vicar of Christ, who in times of unprecedented trouble and storm guided the bark of Peter.

History may be kind or unkind to him—what matter? We pray that he now enjoys the vision of God, with Mary the Mother of God, whom he loved so tenderly, and with the saints and blessed whose devotion he promoted. ●

THIRD ORDER AND CATHOLIC ACTION

FAR BE it from anyone to minimize the dignity and value of Catholic Action; it is the official externalization of the mission of the Church.

Nevertheless the Third Order adds something inestimable to it. Since the Third Order is a true religious order, as the Popes have repeatedly declared, the members are taken up in a very special manner into the life of the Church, publicly pledging themselves both to her mission and interests and to the pursuit of a more perfect personal life according to the Counsels—a thing that is as dear to Mother Church as is her desire to respond to the longings of her spouse, Jesus Christ (see FORUM February p. 35).

Add to this that in the Third Order the Catholic Actionist is publicly pledged with Mother Church's special sanction and blessings to a program of life that renders him the freer and the more disposed to pursue both personal virtue and the apostolate; and that in the Third Order he enters the specially close and vast Franciscan communion of prayer and good works, to inspire, sustain and fortify his endeavors, and you have so much the more cogent reason why a Catholic Actionist should join the Third Order of St. Francis.

Not without reason and intention has St. Francis been made the universal patron of Catholic Action. ●

THE CONSECRATION

OBEDIENT
UNTO DEATH

BY FR. HELWICK KREWITT
O.F.M.(5)

The Ninth of a Series of Conferences on Married Life and the Mass.

WHENEVER WE MEET A PERSON that is pure of mind, noble of character, meek and kind in all his actions, we experience within us a strange affection. We admire him and praise him interiorly. What is more, we may feel an attraction that makes us wish to be what he is.

This may be inconvenient for us, and we may try to resist the desire. Or we may be ashamed when we realize at heart that the person is much better than we are. The consciousness may lead us to criticize him and question his motives and actions.

Nevertheless the fact remains that a person so noble stands before our minds as a living reminder of what we ought to be, and as a consequence we admit, sometimes with reluctance, that the person is right, that his way is the one we ought to follow.

We realize that whatever is great, noble, and perfect says to us: It is not enough that you admire and hold in high esteem all that is good, you must grow like it.

1. The Eternal Model

1. The same is true when we look up to him who is the essence of all purity, greatness, and perfection — God. When we become aware of how unspeakably pure God is, pure to the last depth of his nature; when we think of his goodness, goodness that knows no limits or bounds; when we call to mind how just, how truthful, how faithful and powerful he is, possessing all these attributes in their highest perfection: then we feel deep awe in our souls, and bow our heads in reverent adoration. We realize too that God's most holy

perfection stands before our souls as the living demand, "Be you holy, because I am holy."

The thought may well make us feel uneasy. It may even happen that we do not want to be reminded of God's holiness. The thought of God can become an annoying admonition, which we like to evade as far as possible.

But, we can never avoid it. God's perfection is a continuous personified Thou shalt to us, and our soul echoes this Divine demand with an answer that cannot be overlooked or ignored: It is meet and just; it is not enough that we adore and praise God, we must become like him.

2. But how can we become like God? Before we answer this question, we must overcome the dullness which affects our thinking. At times the greatest ideals make no impression on us because we have heard of them so often.

As soon, however, as we pause and observe these ideals in the fulness of their meaning, we are amazed and do not know what to say.

That is what happens when we reflect on God's words: "Be you holy because I am holy." If a human being were to say that, if one of the great philosophers had thought of it, we should say, the demand is impossible, it is folly. If the thought had had its source in our mind, we might be fearful of excessive pride. But it is God who says these words to us: "Be you holy, because I am holy."

One look into our interior will tell us what they mean. Take a single day, and consider the many faults and imperfections which rise to the

surface of our soul. How much weakness, how much negligence and reluctance of sacrifice. And then the thoughts that come to our mind, the appetites we feel in our heart, the many temptations and dangers which trouble us. Do we so seldom have to admit at our evening examination of conscience that the day was a failure, that it has come to an end without success in things spiritual and Divine? How then can we be holy like the infinitely perfect God?

3. There is one person who lived up to this Divine demand in the highest degree—Jesus Christ, the Godman. Of him God could say, "In him I am well pleased."

Christ was God, essentially and really. Yet not only God, but man as well. The Divine nature permeated his human mind and body. It dwelt in his heart. It filled his intellect, so that it was penetrated by God's light, enabling him to comprehend with his spiritual eyes the hidden depths of God's essence. His whole human character was God-like, his will conformed to God's love, his mind like that of God.

That is why we say that in Christ God not only became man, but revealed his Divine attributes and all his perfection in the Word incarnate. If we had no way to know how God is and exists, we should only have to look at Christ, our Savior. His words, his thoughts, and his actions reflect in a perfect way God's holiness and perfection; as Christ once said, "Philip, he who sees me, sees also the Father" (Jn. 14, 9). His life in all its aspects was a continuous self-revelation of the Divine perfection.

4. But in one instance this revelation reached its climax, the fulness and depth of Divine holiness came into the open and consumed him with its infinite ardor. It was the

time Christ went to his death according to the will of the Father.

When in the Garden of Olives he felt that horror over the burden of sin which he was about to take upon himself with the cross; when his soul was saddened with the agony of his passion; he expressed his whole being, his sentiments and his strength in the words: "Father, not as I will, but as thou wilt" (Mt. 26, 39).

This declaration contained everything—his knowledge, love, truth, purity, goodness. Just as the different colors of the spectrum come together and form the white light of the sun, so was the fullness of Divine perfection combined in this resplendent ray of sincere self-sacrifice and perfect obedience.

And not only for a short moment. This Divine light shone during all the terrible hours before Herod and Pilate, during the sufferings and mockery, during those three endless hours Christ was hanging on the cross, when he consumed himself in this great act of obedience toward our Father.

It was at this sacred hour that the plenitude of God's inner holiness radiated in a human heart. Here the sublime greatness of God found its genuine counterpart in a human soul. What creation had been awaiting with keen longing from its first day, that the splendor of God's perfection should be reflected without stint and refraction by a human heart, here it became a reality.

2. Perpetuated

1. Christ did not wish that this wonderful reflection, in which all creation rose to its highest dignity, should ever vanish and die away. He did not want this unthinkable great event to pass away with the hours in which it occurred. That is why he gave this bright splendor a definite form that would last

through the centuries. He enclosed this supreme act of obedience of the first Good Friday in the mystery of the sacrifice of the Mass, more particularly in the mystery of the Consecration.

After the wonderful melodies of the Preface and the Sanctus have faded away, and the few prayers for the Church, the pope, and the faithful have been concluded, the priest proceeds to the most sublime part of the Mass. He takes the bread in his hands, bows low over it, and pronounces reverently the words:

"The day before Christ suffered, he took bread in his holy and venerable hands, and lifting up his eyes to heaven to thee, O God, his almighty Father, and giving thanks to thee, he blessed it, broke it, and gave it to his disciples, saying: Take ye and eat ye all of this, for this is my body."

Then the priest kneels, elevates the holy Host so that all can see and adore it. After genuflecting again, he takes the chalice and says:

"In like manner, after he had supped, taking this excellent chalice in his holy and venerable hands, again giving thanks to thee, he blessed it and gave it to his disciples, saying: Take ye and drink ye all of this, for this is the chalice of my blood of the new and eternal testament—the mystery of faith—which for you and for many shall be shed unto the remission of sins. As often as ye shall do these things, ye shall do them in memory of me."

Again the priest renders homage to the mystery of the Chalice as he did to the Host, and elevates it so that all may venerate it.

2. The Consecration is the most holy moment, the center of every Mass. Here there is re-enacted in a mystical manner (as the Church and the prayers pronounced by the priest at this moment indicate) the same

drama which once took place on Calvary.

Our Savior becomes present at the Consecration: "This is my body—this is my blood." He is present as the one who sacrificed himself on the Cross for us: "The body which shall be given for you, the blood which shall be shed for you and for many." And he is thus present at every holy Mass. The hours of infinite sublimity in the Garden of Olives, the hours before his judges, and above all, the hours of Calvary are revived at every consecration. They acquire a lasting quality in the mystery of the Consecration.

Wherever the Host and the Chalice are raised at the Elevation, we see a repetition of that wonderful moment when Christ reflected in his human heart God's perfection and holiness. For we recognize at this sacred part of the Mass, hidden in a few words and a simple ceremony, the mind of the Godman and that most sincere and perfect obedience toward his heavenly Father, in which God was well pleased.

3. And when we ask ourselves why Christ made it possible for us to witness this sacrifice of obedience at every Mass, the answer is that we are to offer up to God his sacrifice as our own. Yes, we are asked to unite ourselves with Christ, the head of his mystical body; to offer in union with him, and in the strength of his sacrifice, our own life as a pleasing sacrifice to God on high. Christ's sacrifice was a sacrifice of obedience; so our sacrifice in union with him is to be an act of obedience.

3. Inspiration

1. What an inspiration this thought is for married people. At the beginning of their marital life the two spouses surrender themselves to each other with those binding words, "I do". That promise is not made only to the other spouse;

it is made also to God. It expresses the willingness of the newly wed consorts to place their marital life under God's authority.

In other words, it expresses their ready obedience toward God's holy will in all matters concerning marriage and eventually the family. So that at the very wedding ceremony we find expressed that law which must be observed throughout the years of wedded life by the two Christian partners—obedience under God.

This obedient disposition, expressed before God on their wedding day, must be renewed again and again by the spouses, and the best and most appropriate time to do that is at the Offertory and the Consecration, with their constant reminder that God is the Lord of all things and that all things must serve his purposes.

Of course, to bring this obligation to mind, to remember this duty, is not enough for married people; there are few people who do not realize that whatever is contrary to God's will in married life is evil and wicked. But that is only the first step to a wedded life in conformity with God's plans and designs. This knowledge must be translated into action, it must be put into practice in everyday life.

2. Yet, what are the facts? How is it in real life? Do we not see just the opposite? Let married people look into their heart and answer this question in the secrecy of their souls:

What does this obedience under God's will and law mean to me in my marital life? Do I consider it a wonderful means to achieve a worthier and more abundant life, replete with the values and privileges of the natural and supernatural order? Or do I look upon it as a burden that seems to crush and stifle

all aspirations and desires for happiness and joy?

Why is it that the latter is the more common view? Why is it that even Christian spouses, at least at times, feel envy stir in their mind because people that do not care about God and his will, seem to enjoy freedom without obedience under God? Of course they know that such a life is not for them, they would not sacrifice their eternal happiness for a few years of sinful bliss. On the other hand, there can be no doubt that many would be glad if they could have both in their married lives.

It is a pity that there are so few among married people—and among others as well—who see the paramount value of obedience under God and his holy law. It is high time to point out the fact that obedience is not a negative virtue. It does not only and always say: Thou shalt not! It must rather be considered a means and a possibility to greater heights and values.

It is a virtue, and as such it has a more abundant life as its end, a life in God and with him, a life in conformity with his perfection and holiness, and therefore his happiness. Would that all married people kept it in mind and heart that inasmuch as they live according to God's holy will in holy obedience to all their duties and responsibilities, they perfect their lives, so that they can become true images and likenesses of God and his perfection and holiness.

3. This thought is brought home to them whenever they assist at the holy sacrifice of the Mass and behold at the Consecration Christ's act of obedience, this true reflection of the holiness of the Father.

The Mass and married life are interrelated. The obedience Christ once practiced on Calvary, is re-

newed mystically at the Consecration, revealing to all who are present that this virtue is the means to the sanctity which God demands of us. "Be you holy, because I am holy." No one ought to be more thankful for this inspiration than married Christians, because in it they realize that their obedience to God in marital life is not a yoke or a chain, but a wonderful means to become more like God.

Where married Christians have this positive outlook on obedience, they find it easy to fulfil all their duties and obligations, no matter how difficult they may be, not only exteriorly but also interiorly. Obedience thus becomes not a burdensome weight but rather a holy inspiration, because it leads the way to God's perfection in man.

4. Furthermore, the more joyously this obedience is practiced in marriage, the more perfectly can this sacred union reflect the inner holiness and sublimity of the mystery of the most blessed Trinity, whose image it ought to be here on earth. The fathers of old held that Christ's mystical wedding to the Church took place when his heart was pierced with the lance while he was rendering his redeeming act of obedience to his Father on the cross. Can there be any doubt then, that its counter-

part on earth, married life, is placed under the law of obedience of heart and mind and will if it is to become the great mystery in Christ and the Church?

It is this interior obedience which enables Christian spouses to become like God. Of course, God remains God, and man remains man. We cannot equal God's power and wisdom. But we can conform our will to his, so that whatever he wills is willed by us."

This is the example Christ gave on Calvary and still gives at the Consecration. Here we find the solution to the Divine demand: "Be you holy, because I am holy." Holy and perfect like God, not in our work, not in our knowledge, not in our strength, but in our will and mind through perfect and sincere obedience.

Where will married people find the power to practice obedience so firm and solid? At the same place that they find its highest realization here on earth, at the Consecration of the Mass. If they frequently assist at the Mass in humility and devotion, Christ's all-overcoming obedience will flow into their hearts. And as often as they recall the Consecration during the day, especially at moments of weakness and temptation, uniting themselves with Christ and renewing their obedience with his, the Godman's strength will penetrate them, his mind will purify them, his obedience will guide and direct them, so that they can say with him: "Father, not mine, but thy will be done."

Do you know how the cross is made? Take two pieces of wood. Lay one parallel on the other—no cross. Lay one athwart the other—you have a cross. In like manner when our will conforms with the will of God, there is no cross. When our will runs athwart the will of God, when we murmur and complain, there you have the cross.—St. Francis de Sales. ●

And each time they say that, taking the cross of obedience on themselves, husband and wife will come closer to that height of holiness to which God has called them and all of us, when he says: "Be you holy, because I am holy." ●

IN YOUR PARISH CHURCH

THE DIGNITY
OF GOD'S HOUSE

BY FR. PHILIP MARQUARD
O.F.M.(5)

The Ninth of a Series of Conferences on the Sacramentals.

WHEN GOD APPEARED TO MOSES in the flaming bush, Moses was curious to see why the bush, though afire, did not burn. But God stopped him short with the words: "Come not nigh thither, put off the shoes from thy feet; for the place whereon thou standest is holy ground" (Exod. 3, 5).

Where God dwells, indeed that place is holy ground. Due to the real presence of Christ in the Holy Eucharist, your parish church is a sacred place, "the house of God and the gate of Heaven."

For this reason your parish church must have dignity and beauty. Various sacramentals help to achieve this end.

1. The Church Itself

Among these sacramentals there are some connected with the building of a church. They are the most important, and the ceremonies joined with them are very impressive.

1. There is first of all the blessing of the cornerstone. The bishop or a delegated priest blesses the cornerstone, which represents Christ. St. Paul tells us that Christ is "the chief cornerstone, in whom all the building, being framed together, groweth up into a holy temple in the Lord" (Eph. 2, 20-21). This certainly gives every Catholic church an exalted character.

For this reason too the cornerstone is officially to be placed in the most hallowed part of the church. That is inside the church, in the wall at the Gospel side of the sanctuary. Custom, however, often diverts it to other places.

In the rite of the blessing of the cornerstone a wooden cross is

erected the day previous on the spot where the high altar is to stand. In this way attention is drawn to the principal purpose of the structure, the continued renewal of the sacrifice of Calvary. The next morning this spot is blessed before the actual blessing of the cornerstone.

After the cornerstone is blessed, crosses are engraved on each side of it with a knife. The officiating bishop or priest lays the stone and blesses the whole foundation in three sections. Prayers and singing of appropriate psalms accompany these ceremonies.

The first psalm sung is Psalm LXXXIII, opening with the words, "How lovely are thy tabernacles, O Lord of hosts." The idea expressed is one of joy over the fact that God has found a new dwelling which promises to be one day a haven of peace for mankind. As the cornerstone is cemented in place, God's special blessing is implored for a happy completion of the entire building.

A hymn and a prayer to the Holy Ghost bring the rite to a close. The Church calls on the Holy Ghost to descend upon the structure which is to be erected, and to sanctify in it the gifts of the faithful.

2. When the church is completed, it is dedicated. The idea contained in dedication is to set something aside for a sacred use. This consists of a simple blessing performed by the bishop or a priest delegated by him.

According to the ceremony prescribed in the Roman Ritual, the exterior and interior walls of the church are blessed with holy water.

A few fitting prayers are said, and the simple service closes with the celebration of holy Mass.

It was this dedication of the church to God, and God's presence in it, that prompted St. Francis to have so much reverence for churches. He would sweep neglected churches and tidy them up himself. In some modern art St. Francis is pictured with a broom in his hand, working to keep God's earthly home clean.

3. The triumph of any church comes in its consecration, a custom of Apostolic origin. Certain requirements are necessary before a church is consecrated. Among these are complete freedom from debt and permanency of construction and purpose.

In the Old Testament also temples were consecrated. King Solomon's temple was consecrated amid much pomp and circumstance. It was the first temple erected to give glory to God. Yet it contained but vain shadows in comparison with our houses of God today. In it were preserved the tables of the law, some manna from the desert, and Aaron's miraculous rod. Catholic churches, housing God himself, are so much the more worthy of elaborate consecration ceremonies.

In fact, the Catholic rites of consecration are among the most imposing in Catholic liturgy. They are divided into two parts.

The first part of the ceremonies has for its purpose to purify the structure from all that is profane, to ward off the influence of the Devil, and to take possession of it for God and his honor. The second part is given over to the blessing of the interior. The only person inside the closed doors of the church is the deacon, wearing amice, alb, and white stole. He is a figure of the

Apostle St. Peter, to whom the keys of Heaven were entrusted.

Outside the church are the bishop, his assistants, and the congregation. This represents man exiled from Heaven.

The bishop prepares himself for this service by fasting. On the previous evening the Divine Office in honor of the martyrs is recited before the holy relics, which are kept ready outside the church on the day of consecration.

In procession the bishop goes around the church three times and blesses the walls with holy water. Finally the bishop knocks three times at the door with his crozier, with the command to open in the name of the King of Glory and the Lord of Hosts. He takes possession of the church in the name of God as he makes the sign of the Cross on the floor with his crozier.

Ashes are spread on the floor in the form of an X, the first letter of the Greek word for Christ. The *Veni Creator* and the Litany of the Saints are sung. The bishop then traces the letters of the Greek and the Latin alphabets in the ashes. This portrays the union of Greeks and barbarians, in a word, all mankind in the Church. Hebrew characters are not used; in this way the perfidy of the Jews is brought out in a striking manner.

The main altar of the church is then consecrated. This consists in a fivefold anointing and sevenfold blessing. The blessing takes place with special holy water, called Gregorian water. It is mixed with ashes, salt and wine. Pope Gregory I prescribed its use; hence it is named after him.

A special procession is formed to bring the relics of the martyrs into the church. They are solemnly placed in the altar table and cemented in with blessed cement.

This spot is anointed and incensed.

Finally the twelve crosses on the walls of the church are anointed. A candle is burned in front of each of them. The twelve crosses represent the Apostles, called by Christ to be the pillars of truth. With solemn Mass the magnificent ceremony closes.

The Church thinks so much of the consecration of churches that a special Mass and Divine Office commemorate the event each year. Instead of each consecrated church keeping the exact anniversary of its dedication, the Franciscan order has set aside October 22 on which all the consecrated churches of the order celebrate this event.

But a special feast is kept for the anniversary of the consecration of the patriarchal basilica of our holy father St. Francis. It is a feast of the second class. In the year of 1253, on the anniversary of the transference of St. Francis' body to this church, Pope Innocent IV consecrated it. Later Pope Benedict XIV raised this church to the dignity of a patriarchal basilica and Papal chapel.

2. The Books of the Church

Your parish church moves around two liturgical books, the Missal and the Breviary. They regulate the life of your parish.

1. The development of the Missal was gradual. There was formerly a group of books, one for the celebrant, describing and giving the formulas of his functions, and others for deacon, subdeacon, readers, and choir. Between the seventh and the sixteenth centuries these books were united into our present Missal.

In Milan the first Roman Missal was printed in 1474. About a hundred years later Pope St. Pius V made its use obligatory throughout the Church. Religious orders

and churches in certain cities having a custom contrary to the Roman Missal dating back at least 200-years were allowed to retain their custom. Due to the staunch loyalty of St. Francis to the holy Roman Church, the Franciscan order had not acquired any contrary custom. To this day Franciscans follow the Roman liturgy.

The most important act that takes place in your parish is the sacrifice of the Mass. It is the Missal which enables you to enter into this sacrifice more intimately. That is why the Missal is such an important sacramental. The Missal leads you directly to Christ. Through it you gain a deeper understanding and love of the Mass and of its sacred Victim.

St. Francis of Assisi had a great love for the Missal. He followed it with vivid attention. It was just this use of the Missal which remade Francis. One day in the chapel of the Portiuncula he heard the priest read the Gospel words, "Do not possess gold, nor silver, nor money," and so forth. It stopped him dead. He regarded it as a Divine revelation, and it remained effective for the rest of his life.

Your use of the Missal on attending Mass will bring you also many graces. By using the Missal you really pray the Mass instead of being a passive witness.

2. The Breviary is also a living book. It carries its reader through the spiritual life of the Church. The word breviary is from the Latin *breviarium*, meaning abridgement or compendium. It is used in connection with the Divine Office because it contains the Divine Office as shortened by Pope Gregory VII and newly revised in the eleventh century.

The idea behind the Divine Office is to make up for the deficiency of

individual Christians and society as a whole, and that the Church may continue the work of Christ on earth. It is a public prayer, fulfilling as perfectly as possible the common obligation of mankind. You may define it as a public and official prayer service which certain persons are commissioned and commanded by the Church to perform in her name and according to her laws. It is composed of psalms, hymns, readings from the Scripture, lives of the saints, and homilies of the fathers.

The Breviary completes the Missal. It is a preparation for Mass and a prolongation of it. In the Divine Office the theme follows that of the Mass, stressing the Liturgical season and the same saint's feast or mystery of Christ as the Mass. As an act of Divine worship its purpose is to adore, praise, and thank God, beg forgiveness for injuries and plead for grace.

Today a movement is afoot to encourage the laity to say the Divine Office in English. Special books are printed for this purpose. Your Third Order rule permits the substitution of all or part of your Seraphic Office for the Divine Office. Some fraternities sing or recite the Vespers or Compline of the Divine Office at their regular meetings.

To these books we also can add the Ritual. It contains all ordinary services performed by your parish priest, which are not in the Missal or the Breviary. In it you will find the rites of administering the sacraments and the formulas for various blessings.

Thus your parish church is the center of many important sacramentals. They might be called "social" sacramentals, since in contradistinction to sacramentals for the use of individuals, these are used by all the faithful in common. The

more you enter into the spirit of your parish church, the more you will appreciate the sacramentals which are all about it. ●

PRACTICAL JOKES OF SAINTS

ORATORIAN ST. PHILIP NERI AND our Capuchin St. Felix of Cantalice were saints from head to foot but as rollicking as castanets and spiritual pals as mischievous as two college boys with an imp on their shoulders.

The ways they had of stimulating their love of God and of humiliating each other, and with that pious intention what ruses they resorted to in order to get each other laughed at right out in public! But everything, absolutely everything, in their pure love of God.

There was the time St. Philip stuck a rose over St. Felix's ear and had him go in that way like some ear-ringed dandy all over the streets and squares of Rome. St. Felix made the pilgrimage in all humility like one enchanted with life, but saying in his turn: "You did that to me for the love of God? Well, so will I do something to you for the love of God."

He had not long to wait. One day St. Felix met St. Philip on one of the busiest squares of Rome when it was humming with people, and there before all the world he handed him a bottle of wine, asking him respectfully but no less firmly to hoist it and drink a good draft to his health.

St. Philip took the bottle without ceremony and with all the coolness and poise in the world gave it a good sampling, while St. Felix bubbled with happiness at the thought of how his eagerness to even his score with his holy friend in chances of humiliation had been satisfied.—
El Eco Franciscano. ●

A HATRED OF HATRED

This Catholic Action Inquiry is offered by **Peter Lyons**

THE PROBLEM: TODAY HATRED IS preached by worldlings as a virtue—hatred of classes, races, nations. Love of a just cause is not to move you to action. You must hate the opposition and animal-like tear it to pieces. In a word, let the animal rule you, and you will succeed.

This philosophy of life is gradually running through everything. It is a return to paganism. Christian principles are considered impractical. Many may not realize that their hatred attitude implies a denial of Christ and his principles, but nevertheless the damage is done.

Observe: Do you, do your friends hate enemy nations? If so, what is the reason? Is it due to narrow-mindedness, prejudice, ignorance? Do they distinguish between the government officials and the people of a nation? Are they inclined to use derisive names in referring to the people of a particular nation? Do you notice that the more deeply spiritual, educated, widely traveled people are more tolerant of other nations?

Have you observed that radio announcers, speakers, newspaper articles, and movies are attempting to sell the hate-your-enemy idea? Do they not belong to the more educated and widely traveled class? Why then the supreme narrow hatred idea? Does it not come back to the spiritual emptiness of modern leaders? Or is it due to a feeling of superiority? Or could it be fear? Is it the correct idea of patriotism? Or is it sinister propaganda?

Do your fellow workers hate fellow Americans of another descent? Why? How is the Negro faring

at your place of employment? What lies behind the hatred of the Jews? Don't you and your fellow workers know many good Jews? What opinion have your fellow workers of the Catholic Church? Is the Holy Father respected or hated? What about their opinion of priests and sisters? Do Communists and the like spread the seeds of hatred in your place of employment? In your home neighborhood? Why?

Judge: What did Christ teach? Did he not declare: "If any man says, I love God, and hates his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" (1 John 4, 20). How can you reconcile this with the modern trend? Recall the parable of the good Samaritan.

What about Christ's example on the cross? He prayed for his executioners. And the first martyr, Stephen? (Acts 7, 54-60). Consider the example of any saint: Was it in accord with the modern attitude? What is the teaching of the Catholic Church on hatred?

Act: (1) Try to get a deeper understanding of Christ's teaching and the doctrine of St. Paul on the mystical body of Christ. Look at the world with the eyes of the supreme shepherd, the Pope. He is interested in all, because they have immortal souls and a common Heavenly Father and Divine Brother.

(2) Your example means a great deal. Try to read and learn of the achievements and merits of foreign countries, other races, and classes of people. ●

THE AYES HAVE IT

Fr. Celestine Strub (5) has a few pertinent remarks on conventions.

"FATHER PAUL, THE VOTE IS 52 TO 21 in favor of adopting the committee's proposed regulations for a period of one month. I think the members will appreciate your saying a few words before we adjourn."

"Mrs. President and dear Mothers: While you were debating and voting, I was saying my office in the next room and asking God to enlighten you to do the right thing. Needless to say, I am pleased with the results; and I know the minority, being good sports, will abide by the decision of the majority. It is only for a month, you know; and only after you have honestly tried to keep the rules, will you be able to say whether they are too severe. To hearten you for the ordeal, let me repeat the high lights of the talk I gave at the beginning of the meeting.

"I began by saying that you mothers must imbue the social life of your children with the spirit of Christ. To let them follow the example of the majority of young people of our day, is to let them become imbued with paganism. For remember that 90 million people in the U. S. are not baptised; 75 million profess no belief in the supernatural life, and therefore know nothing of sanctifying grace. Add to these, millions of believers who do not live up to their Faith, and you will realize that the public opinion and social customs formed by this overwhelming majority, cannot be Christian. If you do not wish to be swept along by a flood of pagan customs, you must build a levee of Christian customs against it. To compromise is to court disaster. You cannot serve two masters. It won't do to be just a little better than the majority; to be able to say,

I'm not as bad as others. No, there must be a striking difference. If you do not want to swim with the stream, you must swim against it.

"Do not be misled by half-truths, like: We must follow nature and reason, and guard our health. God does not want us to be merely natural and rational and healthy. He demands that we be supernatural; that we follow reason enlightened by Faith, and that we possess the life of grace. People more concerned about a tan for their bodies than about a white robe for their soul, need a new orientation in values. Trace the current antagonism to many time-honored social customs and to conventional attire, and you may find its source in communism.

"Conventionalism, like religion, demands repression and self-control, and that is why communists discarded both. Pius XI warned against the subtle poison of communism; and unconventionalism and naturalism are its commonest carriers. People become pink before they become red. The conservative customs often called Victorian, are at least the product of a Christian civilization.

"The revealed truth that the body is a temple of the Holy Ghost and yet infected with the concupiscence of the flesh, logically calls for dignified dress; and the standard of modesty of those who believe this truth, must needs be higher than that of those who do not. Faith, too, prompts the adorning of the body and the distinction between Sunday and weekday clothes. Not naturalism but supernaturalism must be our watchword; self-control not for the sake of fashion but for the love of God." ●

NEW STANDARDS REQUIRED

Field Secretary Carl Bauer discusses a condition toward socio-political advancement.

TO ARRIVE AT FUNDAMENTAL SOLUTIONS of the basic socio-political problem we have been considering, it is necessary to create new standards of judgment.

Pope Pius XI had a profound understanding of this need. He maintained that the pastoral theology of former times is no longer sufficient for our day.

The traditional standard of judgment regarding work, as expressed by Eric Gill in his lectures on Work and Leisure, is an excellent illustration of this insufficiency.

Gill says that "the activity of man is directed towards an end. Man's final end is God. The attainment of that end is the goal of all his doing. Art and prudence, religion and politics are explained only thus. There is no rhyme or reason otherwise in human life. Whatever is done, whatever is made, must be criticized as being in harmony with that end or as discordant with it."

All of this is true enough, but the very real complexities of modern life cannot be solved so easily. As a standard of judgment it is an oversimplification.

Etienne Borne and Francois Henri, co-authors of *A Philosophy of Work*, recognize this tendency to over-simplify, and suggest that "it is possible to integrate into a Christian vision of the world a philosophy of work which shall be something different and better than the asceticism of the Middle Ages."

According to these commentators, "an accord is possible and necessary between the just intuition of the moral code of work and Christian morality." But in order to demonstrate this, they insist that "we

must first of all analyze the concept of work and put it in its due place in the hierarchy of human activities." For when once the true social purpose of work is known, "it will be easier to seize upon its moral and religious meaning."

It would be fine indeed if industrial and labor leaders tried to do this very thing. The working man, for example, might then be released from the present over-concentration upon increased wages and hours. Labor's social horizon, in other words, would be broadened to include a restoration of the true concept of man, of responsibility to ownership, and some real ownership to the mass of property-less workers. The general effect would be to raise labor's objectives.

Before our soldiers stream back to the cities to find factories discharging men, not hiring them, a start should be made toward this broadened social goal.

One of the most fundamental ways to make such a start, is to create new forms of economic organization like vocational groups. But even before this actual work of organization is started, an effort should be made to acquire the new standards of judgment that alone can guarantee the elimination of old evils.

Italy and Germany again give us the best illustration of how to fail even though new forms of economic organization are erected. Had the corporative employer-labor organizations of these two nations been informed by a truly Christian philosophy of work, results for their own people and for the world at large might have been entirely different.

ORGANIZATION FOR YOUTH

Fr. Philip Marquard O. F. M. (5) tells of experiences with teen-agers.

WHEREVER YOU GO, YOU FIND NEW ideas on handling a fraternity meeting. Circumstances necessarily work many changes.

In Chicago, at St. Augustine's, it was found necessary to divide the junior Tertiaries into two groups, the high-school age group and the post-high-school age group. A number of factors entered into this division.

The older age group naturally has different interests from the younger group. To prevent the infiltration of too many youngsters, the officers of this group set the minimum age limit at seventeen. But strange to say, most of the agitation for a separation came from the younger group. Its members preferred to be separated from the older crowd; although there are isolated cases of younger individuals filled with the desire of belonging to the older age group.

One feature which prompted the younger group to seek autonomy, was the fact that the majority was from the same high school. These members felt they had something in common and were numerous enough to warrant a separation.

This high school group holds its meetings on the first Sunday of the month at 9:30 in the morning. The meeting opens with holy Mass. It is a Missa Recitata, as the members use the Leaflet Missal and recite the Mass together with the priest. At the holy Mass they also receive holy Communion. A song in honor of St. Francis is sung after the Mass, and then the long form of the Seraphic Office is said as given in the Fraternity Book. This is also broken up with a song.

Of course the members remain seated during the recitation of the Seraphic Office, since otherwise it would prove too much of an ordeal on an empty stomach. When it is concluded, the consecration of the Third Order and the fraternity to the Sacred Heart is said, together with prayers given for this purpose.

After this religious service, the members convene in the hall for an instruction on the rule. This is a matter of fifteen minutes. A short discussion of business matters brings the meeting to a close. Coffee, milk and rolls are then ready to satisfy nature.

This plan has been in effect for two years.

When the members graduate from high school, they are transferred to the older group.

This latter group meets on the second Sunday in the afternoon, and has a holy hour in conjunction with the meeting. It is customary to rotate the recitation of the Seraphic Office with the chanting of the Latin Compline and the Crown of the Seven Joys of Mary. A considerable amount of practice was necessary to master Compline, but success was finally achieved. It was the choice of the members to chant it in Latin in preference to English. The English translation is printed alongside the Latin.

After the religious meeting with its sermon, an instruction on the rule is given in the hall. This instruction is really a novice instruction. But all the members agree that they need it, and hence do not resent it. A business meeting follows, and final adjournment with refreshments. ●

THE APOSTOLATE OF SUFFERING

Fr. Fabian Merz O. F. M. (5) says there is always room for doing good.

"FATHER!"

Now, where did that call come from? Oh, there she is. Lizzie is calling. I shall have to listen closely, for Lizzie is constantly on the move, continually jerking about in her wheelchair. She just can't keep still. Her voice isn't strong. Her lips and jaws are not under normal control.

Sally would like to make her first Communion. Who is Sally? Why, she is that young girl in the wheelchair over there. She has been baptized but never had any religious instruction. Twenty-one—in the prime of a maiden's life. But oh, poor Sally! Her limbs are pulled here and there. Her jaws are almost out of control. You must be used to her to understand her speech. How was she to learn her catechism? That would take a lot of time for a busy chaplain. But where there is a will, there is a way.

But my guardian angel was with me. Why not have Lizzie teach Sally? But goodness, one can hardly understand either of them. With both of them speech is slow and laborious.

Yet they are friends. They will understand each other's difficulties. They will have patience with each other. They know what it is to be in their condition like no two others in the cripple ward.

So the chaplain brings a little catechism. Sally must know her prayers, must know her catechism.

At weekly intervals the chaplain checked and explained. Sally turned out to have a very good memory. At first the chaplain needed the help of the teacher as interpreter, for he could understand the teacher's speech a little better than the pupils'. Slowly he got used to both.

Sally was a very apt student, very intelligent in spite of her handicap—she loves classical music—so that in a short time the happy moment came for her. And Sally was dressed up in her Communion veil and white dress. The family was in the chapel.

It took deft and nimble hands to bring her the Spouse for whom she had longed so much. She was so jerky.

But oh, what a happy day for the bride! Nearest in happiness to her was that proud teacher of hers. She really had accomplished one of the greatest works of mercy that man can perform. I learnt my lesson. If you want help, go to the most helpless.

Do not leave your sorrow or your helplessness conquer you. You would be surprised at what you can do if you will. Some of the most industrious workers in the institutions are wheelchair or even bed patients. Some of the most useless are the same.

Mostly it depends on you. I do not care what your faculties are, you have a great potential source of charity. While making our suffering useful supernaturally, we should keep on making ourselves useful, naturally and supernaturally. ●

The height of perfection evidently does not consist either in interior consolations, or in sublime raptures, or in visions, or in the gift of prophecy, but rather in rendering our will so conformed and submissive to God's will that we embrace with all our hearts whatsoever God ordains while accepting the bitter as well as the sweet the moment we see it is his pleasure.—St. Teresa, Foundations. ●

THE LIBRARY PAMPHLET RACK

Fr. Conrad Polzer O. F. M. Cap. (10) tells of things it can do.

AN IMPORTANT SUPPLEMENT TO A fraternity library is the pamphlet rack, which for practical purposes ought to be distinctly Franciscan in title and content. Why load it with material that can be found in the vestibule of almost any church when we still have so herculean a task before us as making the Third Order known?

There are about thirty million Catholics in our country and only a little over one hundred thousand Tertiaries. While definite steps have been taken to improve the quality of membership, particularly by raising the standard of activity to at least eight attendances a year and by insisting on monthly novice instructions, still why should we keep on polishing the same figures year after year?

It is not that we have not sufficient material to offer the millions of practical Catholics throughout the country. The following pamphlets, which can be bought in lots of 100 for only \$3.50 to \$4.00, are ample proof: St. Francis Yesterday and Today, Tertiaries of Our Day, Broadway to Heaven, Message of St. Francis, A Layman's Order, Call and the Answer, The Third Order in Our Day, Training Tertiaries for Catholic Leadership, Life of St. Francis, What It Means to Be a Tertiary, Why the Third Order of St. Francis?

Leaflets, too, such as, Tertiary Obligations and Privileges (40c a hundred), and What's Your Objection (\$7.00 per 1000), can be had without depleting the fraternity fund too much.

The above titles could be neatly arranged in a pamphlet rack which any carpenter could design with little effort and cost. If movable partitions are desired, the Queen's

Work could accommodate with their junior pamphlet rack for an assortment of about twenty-five pamphlets, including a lower section for magazines, at only \$12.50.

The fraternity could easily afford to dispose of many of these pamphlets free of charge. A sign to that effect above the rack would attract much more than price labels. At meetings the members should be encouraged to help themselves, with the understanding that they should give them to prospects, perhaps place them in the pamphlet racks of their home parishes.

Other Third Order pamphlets which sell at a higher price, such as: Heart of the Rule (15c), Catechism of the Third Order (10c), Explanation of the Rule of St. Francis (15c), Seraphic Highway (\$1.00), To Christ With Francis (15c), Patrons of the Third Order (10c), Novena to St. Francis (10c), Rome Hath Spoken (50c), The Way of the Cross—Franciscan Method (10c), could be kept in a separate section and sold preferably to those already initiated.

In large cities one can hardly ever pass through the busiest thoroughfares without seeing men, women, and unfortunately young people too, peddling The Watch Tower. As Tertiaries we need not make ourselves as conspicuous as that, but we can certainly learn from those victims of error to be at least equally zealous in imparting a far better message to the world.

If the cost of so much nefarious propaganda must be considerable, why should we skimp on cost and endeavor when we have "the Gospel in action" to offer a present-day world, so badly in need of peace, justice, and brotherly love? ●

ST. JOSEPH OF COPERTINO

1603-1663

The lives of Franciscan Saints for Cordists, by Fr. Juvenal Emanuel, O.F.M. (5)

JOSEPH OF COPERTINO WAS A STUPID lad, so awkward that his own folks turned him out as a disgrace to his family. But he had a heart of gold, a pure heart, burning with love for God. He longed to serve God in the convent. But who would want such a helpless fellow?

The Conventual Franciscans had pity on the outcast and admitted him to their community. But now, what to do with the clumsy chap? They could not afford to have him break dishes and implements. He could not even scrub floors without messing the job.

So he was put to taking care of the convent mule.

The lowly muleteer practiced such extraordinary virtues that the superiors ordered him to study for the priesthood. After several years he was ordained and proved himself most worthy of the confidence placed in him.

Joseph did not get much out of the books he studied. He just did not have the talent. But by prayer and penance, by humble obedience and innocence, he received directly from God great supernatural knowledge and wisdom, so that even learned theologians were dumbfounded. God rewarded the charity of the Conventual Franciscans by making their humble servant Joseph one of the outstanding saints and glories of the order.

It goes to show that God looks more to the heart than to the mind. We may not, however, neglect and waste our talents. They are gifts from God, for which we shall have to render an account to him. He expects us to use our talents to increase our knowledge of him. The

better we know him, the more we will love him.

Just think of the time we waste on cheap magazines, novels, and other trashy stuff, from which we get no profit at all. Why not devote much of that time to good books that tell us about God and his saints? The knowledge we gather from them will profit us for all eternity.

If we are poorly talented, we must not think that we are less favored by God. Very few are so stupid as was St. Joseph of Copertino in his early life. Yet he got to be a very saintly priest, who achieved untold good. What he could not learn from books, he learned from Jesus on the cross.

Near the convent on an elevation stood a large cross. Many a time Joseph would rise in the air, fly to the cross, and remain there a long time embracing our crucified Savior. Jesus was keeping his promise to the Apostles: "When I am lifted from the earth, I will draw all things to me."

When Joseph read Mass, he would rise in the air above the altar and hover there for hours. It would appear that Joseph was up in the air half the time. Not that he did not know what it was all about. His great holiness, purity, and love seem to have lightened the weight of his body, and he floated in the air, to be shed of earthly things and to be thus undisturbed in his intimate union with Jesus.

What keeps us from such intimate union with Jesus? It is the weight of too many earthly cares and attachments. We are too much concerned about ourselves and too little about Jesus. We want what

we want, and we do not ask ourselves what Jesus wants.

He wants our hearts, our love. He wants us to be ready to give up, or keep away from whatever might

come between him and us. If we do what he wants, he will draw us to himself, as he did St. Joseph of Copertino, regardless of whether we are talented or stupid. ●

GIVING ACCOUNT

BOOKS AND WHAT'S IN THEM

ONE OF THE SOURCES OF THE HOLY Faith is tradition as found in writers past and present on the sacred truths. The well informed Catholic and Tertiary is expected to know something about these writers. He comes across their names so often too, that he naturally welcomes the chance to know more about them.

There is Tixeront's Handbook of Patrology, a new edition of which came out recently, translated from the French by S. A. Raemers (Herder, 400 pages). It covers briefly those writers on the holy Faith known as the Fathers, from the earliest Christian times to the year 750, closing with the death of St. John of Damascus.

The book is naturally brief in its treatment of the many writers, yet the reader gets a fair idea of the time when they lived, what they wrote, the conditions which called forth their writing, the general complexion of their times. Nor does it require much specialized knowledge for the average reader to derive benefit from the book. ●

There are, too, numbers of monographs appearing on the several Fathers in recent years. Our August number, for example, mentioned the work of Father Fichter S. J. on St. Cyprian. By way of further example we may mention the new translation of Rene Cadiou's Origen and an old translation of P. de Labriolle's St. Ambrose (both Herder).

LEADERS MUST BE READERS

Of these two the latter will appeal to the general reader on account of its large wealth of human interest, its simple style and contents. The author devotes a chapter of 135 pages to the stirring life of St. Ambrose, while the remaining three chapters deal with his writings as they have come down to us. In all there are about 340 pages.

Cadiou's Origen treats of only the first half of Origen's public life—his life at Alexandria, up to about the year 230, after which this remarkable man went on to Caesarea in Palestine, where he remained more or less for the final quarter century of his life.

This is a book for advanced study, though there is no reason why the Tertiary library should not list it at least for special reference. Where should fine, purposeful books of the sort be found and where will they be found if not in special libraries like that of the Third Order? There they can certainly find a place as a challenge to Tertiary mentality if to no other purpose. ●

A modern counterpart to third-century Origen in many ways, notably in originality of thought and method, is Orestes A. Brownson.

There are a number of more or less recent lives of this redoubtable champion of the Catholic cause, marking the centenary of his conversion (1844). We have had occasion in these pages to discuss Maynard's critique of Brownson. A

truer and more sympathetic treatment of the old Trojan is found in a life by Arthur Schlesinger, aptly subtitled *A Pilgrim's Progress* (Little, Brown & Co.).

As compared with the Maynard life, Schlesinger's gives a good half of its attention to Brownson's progress up to the time when he ends in the Catholic Church. Nevertheless the treatment of Brownson the Catholic is adequate. All the struggles, disappointments, and heartaches are there, along with the sturdy old hero's ready submission of his life and his opinions to the disposal of Mother Church.

Back farther in the history of the Church, yet not so far as to be out of touch with our day is Lillian Browne-Olf's life of St. Pius V, *The Sword of St. Michael* (Bruce).

The book has its title from the name Michael which the Pius V chose when he entered the Dominican order, and no less from the indomitable battle which he kept up to his last breath against the foes of the church.

The author, who by the way specializes in Pian history (*Their Name Is Pius*—on the Piuses of the last two centuries), manages to convey a graphic story of Pope Pius V's six-year pontificate from 1566 to 1572. Very properly she casts the pontificate against the world background, for apart from the fact that any pope is a world figure, Pius V's strenuous six years saw critical issues shaping in all the great countries of Europe—Germany, Spain and the Lowlands, France, England and Scotland, Poland. The missions of America as well as of Asia and Africa demanded a pope with vision, and the Turk presented a problem that brooked no delay.

The treatment is fairly adequate. Though not without its amateurish spots, the book gives a portrait of

a man and his times that forecast in many ways the day in which we live.

A way to defeat the enemy is to get at the enemy's viewpoint and tactics. If you can project yourself into his thoughts, you have the key to the battle's strategy.

C. S. Lewis, fellow of Magdalen College, Oxford, offers something in a humorous vein which yet has a tremendously serious side, in *The Screwtape Letters* (Macmillan). *Screwtape* is none other than an old experienced devil who undertakes to guide his less experienced kinsman Wormwood, in battling for the human soul.

If you want to know just what help to the Tempter are those foibles of yours which you incline to palliate and nurture, just read some of the suggestions *Screwtape* gives Wormwood. You may grin at times, but all in all I believe you will be a little wiser to yourself.

The Listening Post, by Thomas B. Morgan, gives a non-Catholic news correspondent's views of the Vatican past and present, and its importance as a center of civilization and world affairs.

The author's eighteen years at the Vatican up to the present year have not been spent in idleness—that is plain from the almost unfailing accuracy of his historical and contemporaneous account of Vatican activities.

Nor is the account of the stereotyped variety, picked from the encyclopedia. In the main he covers the relations of the Vatican with Church and State in the United States; and many is the fact and sidelight of past and present which he manages to dig up and refresh for the reader's instruction.

Why do books of the sort (giving such detailed and one would say elementary information on the diplo-

matic organization and operation of the Holy See) have to come to us from a non-Catholic pen? One might reply that it is because there are no Catholics in Mr. Morgan's profession. But in the first place that is not true, and secondly that

reply raises the further question of why not.

Catholic leaders, men and women that will turn Catholic thought to public account, are needed wherever we look and turn.

Get busy, Tertiaries! At least patronize such work as this. ●

ITEMS OF INTEREST

This year's meeting of the Liturgical Conference, an annual affair, will be held at St. Meinrad's Abbey, St. Meinrad Indiana October 3, 4 and 5—therefore over St. Francis day.

Among active members of the conference as published in a special supplement, we find the names of a few (too few!) members of the three orders of St. Francis. ●

St. Anthony's Messenger (July) carries an article by Shan Durkin entitled "Old Fingers Make New Rosaries." In brief, it tells how aged and infirm sisters of the Hospital Sisters of St. Francis Springfield (FI 60) spend their moments away from prayer in making rosaries for the missions and for servicemen.

Sister Felice, for example, at 84 was making her 1600th rosary in thirteen months. Another sister, among some thirty thus occupied, is 87 years old.

Old rosaries, random and unasorted beads whether complete in number or not, wire for chains, all are welcome for the remaking. The Negro and Indian missions just now are special beneficiaries of the work.

This community of Franciscan Sisters celebrates the hundredth anniversary of its founding this year. ●

Fr. Angelus Schaefer O. F. M. (3) is stationed at a Negro mission down in Lake Village Arkansas, where in an area of 5000 square miles there are 50,000 Negroes, none of whom are Catholic.

In other words, he must begin there from the ground up, as one did formerly in China and in Africa.

There are a thousand spots like it in the United States, where among Whites as well as Negroes similar missions could be started. Why are not more such started?

It is well to think of Africa and of China. But it is too bad if we overlook the many Lake Villages right here in the United States. ●

A side issue at the recent Franciscan Educational Conference meeting at Burlington, Wis. (1), June 26-28, was the discussion among the delegates of the Order of Friars Minor on means and ways to launch an interprovince mission magazine.

At this writing full details are lacking, but it is likely that the publication offices will be in New York City (4) with the editorial work done jointly by the several provinces concerned, supervised perhaps by a member of the senior province of St. John the Baptist (3).

A magazine of the kind, that will unite back of its purpose all our American Franciscan mission interests, is highly desirable. It will obviate the nuisance of duplication while filling a great need, since the American provinces all have dependent missions—among new immigrants, among the Mexicans, the Indians and the Negroes at home, and in neglected regions of South America as well as in the pagan missions of Asia and Africa. ●

Speaking of inactive members, those who grow careless about attending the meetings: every fraternity has an unduly large number of members that disregard or misappreciate the order's cardinal trait of brotherhood and fraternal cooperation.

But much can be done to bring such delinquents back to better ways, as proved at St. Bonaventure's Detroit (10) in the past year. The promoters of the several districts there were charged to contact the non-attendants in a kindly way, with the result that the meetings this year average quite 200 more members in attendance than for the corresponding months of 1942.

That is surely worth the while and the effort.

Old Mission San Francisco Solano de Sonoma has been restored for religious purposes since July 4, after a lapse of 63 years. The Knights of Columbus undertook this restoration in 1943.

Founded in 1823, the mission had a checkered history. In 1834, eleven years after its founding, it fell a victim to the Mexican secularization laws. A score of years later, it was returned to sacred usage, until 1881, after which it became successively a storehouse for wine, a barn, and a museum, the latter under the California State Park commission.—The Register.

The Register for June 30 tells of a letter received by Fr. Callistus Rechtenwald O. F. M. Cap. (9) from his brother, Sgt. Paul Rechtenwald, somewhere in Italy. The sergeant tells in glowing terms of attending holy Mass said by Fr. Pius of Foggia, the Capuchin priest noted for having the stigmata and other charisms.

Foggia, where the father is stationed, is one of Italy's best airfields, located southeast of Rome. Fr.

Pius has had the stigmata continuously since 1918. He is reputed to be the only priest ever to have the stigmata.

Very Rev. Fr. Edmund Murphy O. F. M. (4), recently of St. Anthony's friary, Asheville N. C., has been appointed commissary of the Holy Land at Mt. St. Sepulchre, Washington, to succeed Very Rev. Fr. Leonard Walsh O. F. M.

Cardinal Salotti, protector of the Order of Friars Minor, bishop of Palestrina and prefect of the Sacred Congregation of Rites, reports seventeen of the Poor Clare nuns of his episcopal city killed in the bombardment of that city as the Allies marched on Rome.

The city itself is an almost total ruin.

The Missionary Franciscan Sisters of the Immaculate Conception (FI 49) were mentioned in news reports recently (The Register) for their hospitality to American troops in Cairo Egypt.

This congregation was founded in 1873 at Belle Prairie Minn. The general motherhouse is now in Rome, since 1882. In addition to their establishments in the United States and Canada, they have five in Egypt, three in Australia, and one each in Rome and in Ireland.

The novitiate for the United States is at 20 Manet Road, Chestnut Hill Newton, Mass.

Thomas B. Morgan, in The Listening Post, the account of his eighteen years as a news correspondent at the Vatican, repeats the mistake about Catholic Admiral Yamamoto intending "to dictate the terms of peace in the White House" (p. 180).

The elder Catholic Admiral Yamamoto was a Tertiary of St. Francis, and was no relative at all of the younger pagan Admiral Yamamoto, who made the ill-timed boast. The elder Yamamoto had apparently

retired by the time the war began. Rumors of his death circulated about the time of the Pearl Harbor incident. ●

The Portuguese province O. F. M., by no means one of the most numerous in the order, has one bishop, one prefect apostolic, 45 other priests and 18 lay brothers, in two widely separated missions of Africa—Mozambique and Guinea.

Four Franciscan sisterhoods assist in the work, with 174 sisters in 28 establishments. The Franciscan Missionaries of Mary (FI 56) and the Franciscan Sisters of Calais (FI 53) together with two Portu-

guese sisterhoods make up the four.—Missoes Franciscanas, Braga. ●

An old and well established tradition has it that St. Francis visited the shrine of the Apostle St. James Major at Compostela, in 1214. Ancient documents also tell of him founding a convent of the order there.

For the payment of an annual basket of fishes the site was acquired from the Benedictines of St. Martin's abbey and built at the expense of one Cotolay, a miraculously enriched charcoal-burner.

Up till the Masonic-Liberal anti-Church measures of 1834, the "procession of the fish tribute" annually recalled St. Francis' early pact with the Benedictines. ●

Ideales Franciscanos for July recalls the fact that this is the 700th anniversary of the Franciscan proto-martyrs of the Holy Land.

The sultan of Egypt, allied with the terrible Bibars, made a descent upon Palestine and defeated the sovereigns of Damascus and Karak, who were allied with the Crusaders. Jerusalem fell, and 50,000 Christians there were massacred, among them the Franciscans.

Their names and number are not recorded. A bull of Pope Alexander VI March 29, 1259, which, say the Ideales, has the force of a beatification, refers to them as "being slain by the swords of the godless for Christ's sake." ●

Franciscan Studies for June 1944 carries four leading articles: St. Bernardin of Siena Pillar of the Observance, by Fr. Victor Mills O. F. M.; Aristotle's Natural Theology, by Fr. Bertrand Campbell O.F.M.; the Medieval Crisis of Logic and the Author of the Centiloquium Attributed to Ockham, by Fr. Philotheus Boehner O. F. M.; and Saints Lives Attributed to Fr. Nicholas Bozon, by Mary Learned (Part II).

THE VALUE OF HOLY MASS

IN THE HOUR OF DEATH THE Masses you have heard will be your greatest consolation.

They will accompany you to the judgment seat and implore pardon for your faults.

With every Mass you hear, you can lessen the temporal punishment due to your sins in the measure of your fervor in hearing the Mass.

By attending holy Mass devoutly, you render the greatest homage to the sacred humanity of Jesus Christ.

He supplies for many of your omissions and acts of negligence.

He pardons you all the venial sins you repent of and are resolved to avoid.

The power of Satan grows less for the value of a holy Mass.

With holy Mass you can secure the greatest relief possible for the holy souls in Purgatory.

By means of holy Mass you will keep preserved from many dangers and misfortunes which might otherwise befall you.

To hear holy Mass is the best and most beneficial of all devotions.—El Serafin de Asis. ●

Fourteen pages of Franciscana, chiefly on Franciscan publications, and ten pages of book reviews, together with a frontispiece of Sano di Pietro's St. Bernardin, complete the 88 pages of the issue.

There is a new edition of *The Little Flowers of St. Francis*, by the Peter Pauper Press of Mt. Vernon N. Y., illustrated by Angelo Valenti.

Franciscan Studies for June 1944 mentions (p. 188) "the world-famous Franciscana collection housed in the Boston Public Library."

In a recent bombing of Milan the buildings of the Catholic University of the Sacred Heart were destroyed. Nothing was said at the time of the fate of the rector, Fr. Agostino Gemelli O. F. M.

Fr. Joseph Campelo O. F. M. has issued a new and greatly enlarged edition of his *De Indulgentiis Seraphici Ordinis* (El Eco Franciscano Press, Compostela Spain, 1943).

In all there are 678 full-sized library pages, treating in four parts of the indulgences of the order in general, and in particular, of the indulgences and privileges of the order, and of indulgences granted to Franciscan societies such as the Third Order and the Cordists. There is an appendix on the indulgences of the Holy Land. All documented up to date 1943. Price, 60 pesetas.

The Official Catholic Directory of the country has, for 1943 and 1944, been carrying a more correct and systematic list of the Franciscan Sisters located here. The Fruitful Ideal has evidently helped.

Also, pages 921 and 922 carry a listing of the Third Order Secular all as submitted by our National Secretariat, one of the many little services rendered by the Secretariat.

Not that we recommend reading our secular magazines. But a vigil-

ance committee on them, a sort of press relations committee, could well find a place in the organization of our large fraternities.

We note from The Troubadour that St. Francis fraternity (10), Milwaukee, recently "called" Collier's for a loose send-off given an immoral stage play appearing in New York.

Six daughters and a son in the order of St. Francis is the record of the Joseph Ahles family of Fresno—seven of eleven children.

When Fr. Rembert J. Ahles O. F. M. recently read his first holy Mass, the occasion brought the entire family together for the first time in twenty-five years. The Franciscan daughters are members of the Franciscan Sisters of the Order of St. Francis of the Immaculate Conception of Little Falls (FI 14).

Most Rev. Edward J. Hanna, retired archbishop of San Francisco and Tertiary of St. Francis, died July 10 at Villa Francesco, Rome, where he had been living since 1935.

He was host to the Third Order of America at its third national congress in 1931 at San Francisco.

Villa San Francesco at Rome is in charge of a community of Franciscan Tertiary brothers, represented in this country at Springfield, Ill.

Current appointments of Field Secretary Carl Bauer have included Cleveland, Buffalo, Albany, Altoona, St. Bonaventure, Princeton University, Philadelphia, Wilmington, Washington, Cumberland, Pittsburgh, Steubenville, Columbus, and Cincinnati.

In the eyes of God there is absolutely no value in anything finite, absolutely no importance in the actions or position of anyone, except insofar as it is the expression of God's will.—McGarrigle, My Father's Will.

CALENDAR OF PLENARY INDULGENCES

SEPTEMBER

1. Bl. Bernard of Offida C. 1 Or. (Cap.)
4. St. Rose of Viterbo V. 3 Or.
8. Nativity of B.V.M.*—G. A. and P. I.
9. On one of the nine days before the feast of St. Joseph of Copertino. Prayers before the Blessed Sacrament exposed.
17. The Stigmata of St. Francis.—G. A. and P. I.
18. St. Joseph of Copertino C. 1 Or.—On each of the 12 Saturdays before the feast of the Immaculate Conception.
24. St. Pacific C. 1 Or. (Fran. and Cap.)
25. St. Pacific (Conv.)—On one of the nine days before the feast of St. Francis.
27. St. Elzear C. 3 Or.
28. St. Michael Archangel.*

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Satur-

days of the month. Prayers in honor of the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the Three Orders of St. Francis:

Fr. Rupert Hauser O.F.M. (5), Br. Hilarion Held O.F.M. (3), Fr. Cl. Ambrose Stockemer (5), Br. Ferdinand Fuers-tenberg O.F.M. (5).

Sr. M. Aloise Schwes (7), Sr. M. Antonia Semon (17), Sr. M. Capistrana Rip-per (19), Sr. Liberia Peters (60).

Brooklyn: Mrs. Tuffy.

Chicago: Thomas Farrell, Margaret Fitzgerald, Margaret Haynes, Anna Kast-ner, Teresa McIntyre, Mathilda Leber, Catherine Shilt.

Cleveland: Al Janko, John Stopek, So-phia Stuber, Anna Goski.

Detroit: Lillian Laclair, Stephen Cahill.

Fond du Lac: Anna Lefeber.

Hammond: Josephine Emmerling.

Milwaukee: Herman Habich, Catherine McGrath, Margaret Heckler, Anna Kittel.

Raymond Ill.: Mrs. Frank Poggenpohl.

St. Louis: Catherine Burns, Elizabeth O'Donnell, Anna Benedick, Margaret Clif-ford, Anna Joering, Mrs. J. H. Helmer, Hulda Bourscheidt, Matilda Borger, Magd-alene Altietz.

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